Then the mother of the young man

placed a very fine shift upon her daughter-in-law, and put for her, by her feet, a richly embroidered skirt. And the mother of the young woman covered her son-in-law with a very fine cape, and tied it over his shoulder, and laid a very richly embroidered breech clout at his feet. This done, a number of old women, who are called *ahici*, tied the corner of the young man's cape to the lower part of the young woman's shift. In this way was concluded the marriage, with many other ceremonies, and dinings, and drinking, and dances, which were given thereafter, as is contained in the account of the marriages.

matrimonjo, con otras muchas cerimonjas, y comeres, y beueres, y bayles, que despues se hazian, como se contiene, en la historia del matrimonjo.

585
302
292

They observed two other feasts which in part were fixed and in part were movable. They were movable because they were celebrated in interpolated years. One was observed every four years, and the other every eight years. They were fixed because they had year, month, and day assigned. In the one which was celebrated every four years, they pierced the ears of the boys and the girls, and they performed for them ceremonies for good growth, and they purified them over the fire. In the one which they celebrated every eight years, they fasted before it for eight days on bread and water, and enacted a dance in which they assumed the forms or characters of various birds and animals. And they said that they sought good fortune, as is set forth in the appendix of the Second Book.

Otras dos fiestas tenjan, que en parte eran fixas, y en parte eran moujbles: eran moujbles, porque se hazian por años interpolados. La vna se hazia, de quatro en quatro años, y la otra de ocho en ocho años: eran fixas porque tenjan año, mes, y dia señalados. En la que se hazia, de quatro en quatro años, horadauan las orejas a los njños o njñas: y hazianlos, las cerimonjas, de crezca para bien, y lustrauanlos por el fuego. En la que hazian, de ocho en ocho años: ayunauan antes della, ocho dias a pan y agua, y hazian vn areyto, en que tomauan figuras, o personajes, de diuersas aues y animales: y dezian que buscauan ventura, como esta escrito, en el apendiz del segundo libro.

796
304
954
535
785

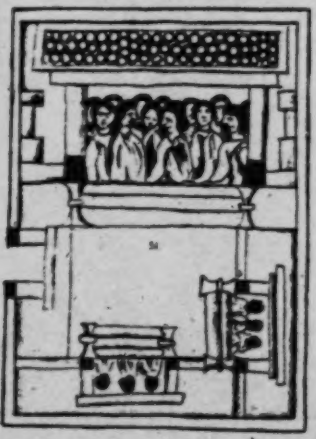
These movable feasts, in some years, displace the feasts of the calendar, as also happeneth in our calendar.

Estas fiestas moubles en algunos años echan de su lugar a las fiestas del kalendario: como tambien acontece, en nuestro kalendario.

F 796
532
291

[415]

[854]



[411]

45-49. Iscoçauhqui (Chapter 38)
50. Macuilcalli (Appendix)
51. Calpulli (Appendix)

[p. 102 J]

565 **Twentieth Chapter, in which is told how they reared the sons of lords and noblemen.**

Ic cempoalli capitulo: vncan mjtoa, in quenjn qujnoapaoia in inpilhoan tlatoque, ioan pipilti.

And here is described the rearing of the sons of those who were lords, and of all the princes, who were the sons[1] of lords and noblemen.

Auh njcan mjtoa: in jnneoapaoaliz in iehoantin in tlatoque inpilhoan, ioan in jxqujchtin in tlaçopipilti, in jnpilhoan tlatoque, pipilti.

854 Their mothers and fathers nourished and raised them, or nursemaids raised them while they were 855 still small children.

iehoantin in jnnaoan, in jntaoan qujmjxcaltia, qujnoapaoa, anoço chichioame in qujnoapaoa in oc pipiltotonti:

565 And when they could run, when they were perhaps six years old, thereupon [the boys] went [forth] 855 to play. Their pages—perhaps two, or three—accompanied them that they might amuse them. [The child's] father or mother charged these [pages] that [the boy] not behave ill, that he not taint himself with vice, as he went along the streets.

auh in jcoac ie uel nenemj, aço ie chiquacenxiuhtia, njman ie ic iauh in maaujltiz, in qujnujca ixolooa aço ome anoço ei in caaujltiz, iehoantin qujncocultia in jtatzin in jnantzin injc amo tlauelilocatiz, injc amo qujmocujtlaujz tlauelilocaiotl: in jcoac otli qujtocaz.

565 And also they took great care that he should con-867 verse fittingly with others—that his conversation should be proper; that he should respect and show reverence to others—[when] perchance he somewhere might chance to meet a judge, or a leading militia officer, or a seasoned warrior, or someone of lesser rank; or a revered old man, or a respected old woman; or someone who was poor. He should greet him and bow humbly. He said: "Come hither, my beloved grandfather; let me bow before thee." And the old one who had been greeted then said: "O my beloved grandson, O precious stone, O precious feather, thou has shown me favor. May it go well with thee."

Auh no cenca qujcujtlaújltiaia injc vel tenotzaz, injc qualli iez in jtlatol, injc teimacaçiz, injc temauhcaittaz, aço cana qujnamjqujz aço tecutlato, anoço achcaubtlaiacati, anoço iautequjoa, anoço çan aca tlapaltzintli, anoço veuentzin, anoço ilamatzin, anoço aca motolinja, qujtlapaloz cenca mopechteca, qujlhuja, xioalmoujca noculizine, ma njmjtznotlaxili: auh in iehoatl oqujtlapalo veuentzin njmá qujlhuja notuujuhtzine concatle quetzalle otinechmocnelili ma ximonenemjti:

And when the young boy thus saluted others, they praised him highly for it. They rejoiced greatly over it; they were joyful because of it. They said: "How will this beloved child be, if he shall live? He will in south be a nobleman. Mayhap his reward will be something [great]."

auh injc iuh tetlapaloa, y, in piltontli, ic cenca qujiecteneoa, cenca ic papaquj, ic motlamachtia qujtoa: quenamj ietiuhi in piltzintli intla nemjz ca tel pilli, aço itla imaçeoal iez.

565 And when he was already maybe ten, twelve, or 871 thirteen years old, they placed him in the priests' house; they delivered him into the hands of the fire priests and [other] priests, that he might be reared

Auh in jcoac ie matlacxiuhtia aço ie vmome, anoço ie ommej, icoac qujcalaquja in calmecac, inmac qujmoncaoaia in tlenamacaque, in tlamacazque, injc vmpa itcaltiloz nonotzaloz, tlachieltiloz inic vel

1. *Aliue ipilhoan*, the *Real Academia de la Historia M3* has the following, omitted from the *Florentine Codex*: "*Inic mexicapanoc inic mexicatlac ye yc no yni in omixiuh in tlamiliuh yuan oc*"—"they were reared and brought up just as hath been told in the [section] on birth."

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

deer, mallards, young dogs and other things of that sort in their part of the market, and let us also mention the fruiterers, and the women who sold cooked food, dough and tripe in their own part of the market; then every sort of pottery made in a thousand different forms from great water jars to little jugs, these also had a place to themselves; then those who sold honey and honey paste and other dainties like nut paste, and those who sold lumber, boards, cradles, beams, blocks and benches, each article by itself, and the vendors of *ocote*[1] firewood, and other things of a similar nature. I must furthermore mention, asking your pardon, that they also sold many canoes full of human excrement, and these were kept in the creeks near the market, and this they use to make salt or for tanning skins, for without it they say that they cannot be well prepared. I know well that some gentlemen laugh at this, but I say that it is so, and I may add that on all the roads it is a usual thing to have places made of reeds or straw or grass, so that they may be screened from the passers by, into these they retire when they wish to purge their bowels so that even that filth should not be lost. But why do I waste so many words in recounting what they sell in that great market, for I shall never finish if I tell it all in detail. Paper, which in this country is called *Amal*, and reeds scented with *liquidambar*, and full of tobacco, and yellow ointments and things of that sort are sold by themselves, and much cochineal is sold under the arcades which are in that great market place, and there are many vendors of herbs and other sorts of trades. There are also buildings where three magistrates sit in judgment, and there are executive officers like *Alguacils* who inspect the merchandise. I am forgetting those who sell salt, and those who make the stone knives, and how they split them

[1] Pitch-pine for torches